1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
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APPENDIX VI.

A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By RAJA KHUSHWAQTIA AND Dr. G. W. LEITNER.

ROUTE I.

361 FROM GILGIT TO KABUL, viâ Dareyl, Tangir, Kandiá, Ujù, Torwál, Swat, Dir, Maidán, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

GILGIT TO SHERKILA, 9 katsha (rough) kôs * (1½ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmîr, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

SHERKILA TO PATÀRI (is uninhabited), over a ridge Pîr (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

487 PATÀRI TO YATSHÔT (12 katsha kôs), road stony and jungly. Yat-
361 shôt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in [241] Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. [579] There is excellent water, but it is very cold. The people are Sunnis, and [97] speak Shiná (the dialect of Chilás). [The Shins appear to have been a [584] Hindu tribe expelled from Kashmir territory and converted to a sort of Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its [771] calf at the end of a prong.] Yatshôt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

YATSHÔT TO MANIKÁL, 3 katsha kôs, a plain easy march through a prairie. Manikál has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmîr troops reached Manikál, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

MANIKÁL TO SAMANGÁL, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmîr resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

[804] * A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

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to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tarangfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

The same system exists in Hunza and Nager, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

Dry measure.

1 haiy	= 2½ lbs. English	Shina.
6 haiy	= 1 kot	
1 heejootee	= 3 double handfuls, about 2 lbs.	Boorish.
8 heejootee	= 1 heechok	

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Gold-dust measure.

2 surkhoo = 1 rut.
2 ruts = 1 baghaloo (Shina), or Khur (Boorish).
2 baghaloo = 1 toloo (Shina), or Bai (Boorish).

The hollow formed between the thumb and the back of the hand, placed palm downwards with the fingers extended, was the old measure of a Baghaloo.

Land measure.

1 chookili = the amount it takes 6 kots of wheat to sow.
2 chookili = 1 chooni.
2 chooni = 1 makhmi.

Long measure.

A span is called Ditt (Shina), or Tishti (Boorish).
2 spans = 1 hutt (Shina), or khash (Boorish).

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651 might have furnished a pretext for their being sold. Failing
517 an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitral the system is now limited to little more than the selling or giving away of female children to supply the harems of Cabul, Badakhshan, and Yaghestan. In Chitral the Ashimadek class can hold slaves without special permission, but none of the "Fakir Mushkin" are allowed to do so.

804 The weights and measures in use are—

Dry measure.

4 cheiraks = 1 batti.
8 battis = 1 mun.
3 muns = 1 bel.

A cheirak equals about 1¼ lb. English.

Long measure.

A span = 1 eisht.
2 dishts = 1 hast.
2 hasts = 1 gaz.

Land measure.

2 chooruns = 1 chakwarun.
4 chakwaruns = 1 tukt.

A chooruns is the extent of land which it takes three battis, or about 15 lbs., of wheat to sow. The money in use is the Cabul coinage.